Volume XIII Chicago, Ill., March, 1937 Number 12

The Liberalist

Courage

Courage is not just to bare one's bosom to a sabre thrust in sudden daring:
Courage is to grieve o'er many secret wounds, and make believe you are not caring.
Courage does not lie in dying for a cause. To die is only giving:
Courage is to feel the daily daggers of persistant steel and keep on living.

Douglas Malloch.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XIII Chicago, Ill., March, 1937 Number 12

MEDITATION

"On this morning which brings back to us the opportunity of worship, we are deeply aware of our individual needs. A morning which means nothing to a great many,—a morning which means the opportunity for rest—a morning when vast numbers are tired with the activities and work of the week that is past. To all who are in relationship to our service either present or listening, might this be a sacred moment of the entire week. Some of us are very tired, some of us are finding life very difficult, some of us are suffering, some of us are anxious, frustrated and concerned with life, and if there are such within the influence of our service, might this be a moment of spiritual oasis, might tired bodies be just a little more rested, weary and disillusioned hearts inspired to a deeper significance of the worth whileness of life, and to all who are old and all who are in institutions, to that group which is listening to us now in the ward of our County Hospital, to some lonely life that is listening in the confines of a little room feeling lonely and a stranger in a great city, to some father and mother sitting quietly in a little home far removed from the marts and traffic of men on some farm listening to these words, O; infinite Life and Heart, wherever they go, wherever they lodge, may they go with the spirit of Love, and might every cloud that hangs so heavy over the sky of our city today and the darkness and gloom of the morning be dissipated by the light of Thy Love. May we never mistake appearance for reality, and may we never say that because there is no sun shining there is no sun to shine.

In these moments of our meditation and conversation with Thee we would give out thoughts of love, thoughts of recovery, thoughts for the renewal and the energizing of life to the people of every creed, every color, every faith, on this great Brotherhood Day. As the priest upon his altar carries through in the pageantry of his worship for the inspiration of his worshippers the days of the life and death of the great Teacher, as the Jewish leader stands on his platform and extols the virtues of the great prophets of his race, as the variety of Protestant clergymen with their respective labels interpret the ethics and idealism of the Christ they follow, may our Church in its spirit of inclusiveness on this brotherhood morning open its arms so wide and its heart that they all might feel at home here and that this service might have something for them all."

"GOD"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, February 21st, 1937

"It was my privilege, to attend one Sunday afternoon in the City of Liverpool, in England, the dedication of a chapel in that great cathedral which was being dedicated to the memory of Mary.

Liverpool Cathedral, in the City of Liverpool, is probably the finest example of Gothic construction in these modern times. It was 26 years in building and the young architect who was given the responsibility of building the cathedral was a comparatively young man when he accepted the position. At this service this architect, now a middle-aged man, attended the dedication service of the cathedral which represents the entire labor of his professional experience and his life.

The minister on that occasion at the afternoon service was the Lord Bishop of Liverpool, Dr. David. As he entered the pulpit to preach the dedication sermon of the Chapel, I looked at my watch. I had never heard Dr. David. I had read some of the things he had written, I knew something of the liberal character of his thinking, something of the tolerant attitude which he took on the question of church loyalties, he, with Dean Inge and Bishop Barnes probably constitute the very finest thinking along liberal lines which is being done today in the Church of England. The Lord Bishop, Dr. David, a year or two ago, focused the attention of the entire Christian world upon him when he invited two Unitarian ministers, Dr. L. P. Jacks, distinguished editor of that very critical and valuable review, the Hibbert Journal. Dr. Jacks is one of the great liberals of England known wherever educational idealism is known, the other minister which he invited was the Reverend Dr. Lawrence Redfern, minister of Ullet Road Chapel in Liverpool, and one of the outstanding liberal thinkers of England. Dr. David invited these two men to share with him some of the services in Liverpool Cathedral and immediately received severe criticism and condemnation from certain orthodox Christians and certain types of thinkers in the field of ecclesiasticism.

The afternoon on which I heard him, I wondered what he would say. He was surrounded by evidences of the most virile form of orthodoxy in theology, a beautiful cathedral which had grown out of the minds and desires of humanity to have an environment in which man could worship which would be consonant with the aspirations of the soul. I wondered what the scholar—for he is a scholar with an unimpeachable scholarship—I wondered what this distinguished leader in his definition of the liberal point of view would say on that occasion. I wondered too how long it might take him to say it. Imagine my first surprise when Dr. David arose—he is not very much of a preacher as preaching goes on the part of those who desire entertainment rather than inspiration and instruction—he is rather difficult to listen to, although he is not at all involved, he has a very clear mind and he thinks with a crystal-like quality. He is not one of those attractive personalities that has a commanding appearance or influence over vast multitudes of people, but there is an impressiveness about him which very frequently is a much better thing than these other qualities.

He arose and announced his subject, it had been unannounced, and he said: 'My dear people, I am going to speak to you this afternoon on the subject of the evolving idea of God.' I turned to Mrs. Bradley, who was with me and said: 'Imagine a man speaking on the evolving idea of God in a few minutes of an afternoon dedication service! This will be a distinct challenge, first, as to the clarity of his own thinking on the evolving idea of God, and next upon his ability to incorporate the essentials of that thinking into what would necessarily be a very limited time.' Imagine my surprise when sentence after sentence of such fine quality and texture, possessing no verbosity or ambiguity, never using a word that was not essential to the conveyance of the definite thought which he had in mind, seemingly quite a little unconcerned as to the artistry in which he was doing it, but primarily concerned with the purity of his thinking. Imagine, as sentence after sentence unfolded and in almost a miracle-like manner he was able to run the whole development of the evolving idea of God into a sermon which took exactly, by my watch, eight minutes!

Man has been arguing this question since the earliest beginning of his thought processes. Man has been, down through the ages, thinking about God. Man cannot stay away from the problem of God. Man cannot escape giving some attention and thought to it, it is one of those universal things that constantly surround our lives and influences our thought and conduct and from which there is no escape. But the idea of God has been a constantly evolving idea. Man has always challenged his conception of God, and always will. Man has never been satisfied—I am speaking of the more discriminating type of mind which man has achieved in the past—man has never been satisfied with any concept of God which he has ever been able to develop. Man has never found a conception of God which met the emergencies and answered the difficulties of one particular epoch in his life or one particular era in the history of humanity, but man has discarded that concept and the whole idea of God has been constantly evolving. It is doing so today.

It would be quite easy for us with a degree of accuracy which would appeal to the scholar, to set demarcations along the way which could possibly be called milestones which definitely determine the advance and the change which man has made in his thought toward God. I am quite aware of the fact that there are, in spite of what I have just said, great numbers of people who are giving no thought about God at all. They are not concerned with developing any ideas about Him. They are not concerned about their relationship to what could be called God, or to the ideals or concepts about God. I know that there are a great many people who are immersed in the necessary and difficult task of physical sustenance; that this question of getting a living, of getting food, of getting clothes, that this question of paying rent, that this question of getting and holding jobs, that this physical world, of which we are so much a part, is a very demanding world. There are people whose entire extent and range of energies are being spent in this great task of physical sustenance, and until some illness comes along, or the loss of some loved one, or the utter collapse of the life, or some great emergency suddenly evolves in the environment of the individual, some sudden shock of the cosmos stirs them to the depths of their beings, they never spend any time thinking about God. They are not interested until then in thinking about God at all. The world is just filled with people like that. As I glance quickly and hurriedly over the past evolution of the development of the idea of God, I would be unfair to you if I did

not suggest a few of these advanced steps which man has taken in a desire to have a more rational conception of God and a deeper relationship with the principle and ideal of God.

The first and earliest idea which man had of God was of God being a sort of a sublimated person, that he was a person that sat somewhere off on a cloud and had long whiskers and carried a spear in his hand. That was an anthropomorphic conception of God, a kind of a ruler of the universe, a sort of a general, a man who gave orders and expected to be obeyed, a man who was capable of being jealous and getting angry, and a man who had all the attributes and characteristics of a dynamic personality. That idea stalked in the concepts of the Old Testament. We had a God very much on display, a God who prided himself in making axheads float, a God who would kill innocent people and little children and send bears out of the woods to devour them, a God, who by no stretch of Man's concepts of any kind of ethics, could retain the character of what a God must be to be God. This concept of God possessed the interfering, constituency of unreality. As man developed in his scientific discoveries and investigations, as the universe ceased to be a flat thing held up on the back of a turtle, as the universe became ever increasing in its areas and man's knowledge and intellectual faculties developed, he pushed back this kind of a universe and man quite justly refused to believe in the existence of this kind of a God. With the coming of the nineteenth century with Haeckel, Charls Darwin, Wallace, and the publication of Darwin's 'Origin of Species' in 1859, I believe, and the beginning of the great conflict with Gladstone, who attempted to answer Darwin, with the introduction of the faculties of science as applied to the structure of the universe of which we are all a part, man gradually came to what was called at that period an expression of atheism and denied that sort of a God. We had Voltaire in France, Mazzini in Italy, and Charles Bradlaugh and Charles Darwin in England, Thomas Paine and Robert Ingersoll in America, who actively opposed any concept of God in terms of anthropomorphic quality. That battle, of course, is now a closed issue. I do not know a first rate mind for which I have respect that accepts any such theory of God today. I certainly do not accept it, I cannot accept it, and in the impact of the ever increasing knowledge of the world and the universe, of which we are a part, we are all compelled to readjust and re-organize our entire attitude toward any concept of God which will be consonant with the finest scholarship we know. Ignorance has never been an attribute of an attractive character. The ignorant person who wilfully remains ignorant in regard to the concepts of God and who base their conclusions upon the quality of their own ignorance about these matters is, to me, it seems, an individual who is losing the very vitality of what constitutes God.

Now there are two kinds of atheisms, as has been suggested, two kinds of atheists. First, the atheists who take a great deal of pride in the intellectualizing or rationalizing of their attitude toward God until they come to the position of absolute denial, they come to the place where they absolutely deny that anything that could possibly be interpreted as God exists in this universe, that it is an automatic universe, wound up by some cosmic law and that this universe, the automatic character is so decidedly impersonal, that it cares not at all for any of the qualitative character of humanity. Its waters drown, its lightning kills, its cold freezes, its heat burns, an impersonal universe which cares nothing about you, cares nothing about me, apparently makes no distinguishing demarcation at all between the good and the bad. It will burn

a church as quickly as a brothel, it will kill a nun as quickly as a prostitute, a world that has utterly no concern, a universe that is not concerned with the qualitative character of the development of humanity. That constitutes the denial of the philosophical atheist, the gentleman who denies the existence of any kind of a God, any kind of a God. A God that is consonant with the best of modern thought such as God being an integrating principle, or the sum total of the highest that we can conceive, or the superlative toward which all gravitates and is drawn by some powerful gravitating influence, but there are many atheistic individuals who completely deny that God exists, any kind of a God. I have a letter this week from such a one and he said to me: 'Dr. Bradley, I always go and hear anybody when they talk about God, and I am going to be in your service this morning. I do deny the existence of anything which can be in any way interpreted or substantiated with any satisfactory sense of reality that there is such a thing as God.' That man is here, I hope, and I hope that he will give me the pleasure of meeting him after the service is completed. That type represents— and I do not question its sincerity, I question its capacity for logical sequence— that type of mind is not the type that goes too far, not at all, that is the type of mind which does not go far enough. It does not go far enough. A philosophical atheist of that type who is quite satisfied with the conclusion of denial represents a type of mental approach toward the philosophical problem that I feel does not go far enough. In other words, it is beyond atheism and not atheism where the fact is established. I think for such a one the saying 'The fool hath said in his heart there is no God' would apply.

Then there is the other type. It is this type which I am primarily concerned with in my desire to be helpful this morning. To some of us who are perhaps being disturbed by this problem and whose presence here today is evidence that you are giving it some concern and thought, it is the type of mind who finds it extremely difficult intellectually to accept of philosophy of God but who constantly, psychologically and emotionally, feels that there must be such a concept. In other words, the individual who finds the difficulty an intellectual one and who finds at the same time that every hunger of their soul, and experience after experience with life, must predicate that there is something which we can, with accuracy and with clarity, call God. It is to such a one in that difficulty that I am trying to be helpful in this Lenten address. The individual who recognizes the necessity of the intellectual attitude toward life, the individual who reasons, the individual who is intelligent, the individual who reads, the individual who thinks, and when I ask that individual what they think about God, they cannot find an intellectual affirmation, there is none, a nebulous character to their concept, they are hazy about it, they are confused about it, they are not certain about it until they explore in the depths of their own being and find something deep in the heart of themselves. Something deep in the heart of the universe suggests that there must be corresponding reality to your own inner authentic voice. I wonder if that is the basis of what constitutes a pragmatic mysticism. I wonder, as I throw out the challenge to the congregation this morning, if that may not be just the place to begin with our thinking about God?

I recognize the necessity of exhausting every scientific approach. I have prided myself for a great many years, after I nearly succumbed to the hopelessness of atheism in terms of denial and which during three or four years of my ministry when I felt the agony of that uncertainty so deep that I felt that it would be

necessary for me to resign this pulpit and that I never, never should attempt the role of the minister. I was so intellectually disturbed and upset by my inability to rationalize God that it became nearly a fatal experience of my own life. I am wondering if, as experiences came to my life, as I knew great sorrow and disappointment and suffering and was constantly thrown in contact and associated with people who were suffering and were in great trouble, I wondered what I had to give them. Certainly one must have one's self before one cannot give to another; we must possess before we can share. I found myself soon in a position of recognizing what I found later substantiated in the philosophy of Immanuel Kant, and Spinoza and what I was able to find in Pasteur and Plotinus, I found it necessary to take this thing seriously. I found it necessary to find out why my heart affirmed what my brain denied. I found that that constituted the very beginning of the solution of this problem of how we shall think of God. And do you know the difficulty which I stumbled on? Well, it was the difficulty of my effort **to understand all of God before I was able to accept any of God!** That's the difficulty that most people are in today, they want to understand **ALL** of God before they accept **ANY** of God. I found I could not understand God, I could not describe Him, I could not give a definition of what He is, nobody can define Him, I could not tell you where He is. I found that I was intellectually limited in these things. Here I was in my puny little world trying to rationalize, trying to understand something so much greater than the mind that was trying to grasp it, that because that mind could not understand **all** of it, it refused to accept **any** of it! One of the difficulties which most people have, I think, is the fact that they start at the 'big' end of this problem, they come to the preacher and arbitrarily say: 'Give me a definition of God.' There is no preacher in the world who can do it, even the New Testament could not do it, it always spoke of God in terms of love.

Now we see through a glass darkly. Nobody could analyse or circumscribe God. That is why I cannot accept a creed, because no mind ever yet was big enough to write a creed which would sufficiently contain **all** of truth. That is why no church has a mortgage on truth, no church has the final expression of truth, no church can define God, no priest can define God, no rabbi, no clergyman can define God. Why, if he could we would limit Him! Anything that you can define,you can circumscribe, and if you ever define or limit God, away goes your God. That kind of a God is not important because you are as big as the God. Therefore in any rationalization of God people want to understand the whole thing from the big end. Why don't you trust yourselves with the problem and begin where you are? It is like the story of Mrs. Einstein. Mrs. Einstein was asked: 'Do you understand the problem of relativity? Do you understand it?' She rather smiled and returned the answer and said: 'No, I do not understand it at all, but I understand my husband.' Now, of course, that was the only real task that Mrs. Einstein had, and that's task enough for any one woman in the world—to understand any one man! It was not important at all that Mrs. Einstein should understand Professor Einstein's Theory of Relativity, that had nothing to do with the importance of the truth of that doctrine at all or that idea, but it was vastly important that Mrs. Einstein should understand him, that's important! Now, she started her basis of understanding in that area of experience which she knew. Most people start out with this idea of God and finish about this idea of God in an experience that is so overwhelming in its immensity that they have no faculty for understanding it at all!

I am reminded of the little girl who liked to draw and paint. She was very embryonic in predicating her future greatness as an artist, but childlike, she liked to paint and draw little things and she evidenced that she possessed a quality that might some day make her one of the great artists. Someone asked her one time: 'Now, look here, how do you draw, how do you paint?' She looked up at them and said, 'I think, then I draw a line around my think.' Well, you know the analogy of that in what I am trying to make for you this morning I think is rather good. Why don't we validate the potentiality of realizing God in the area of experiences as we go along? Why do you wait for such an intellectualizing of the problem? The philosophers cannot help you. Why, I have been reading arguments galore by theological professors arguing about God, there is a great argument going on now in a Christian Quarterly about God. I think it is better than attempting to intellectualize down through the achievements of logic and the practice of reason to a concept of God, I think it is far better to trust the instincts of your heart and let your life be an argument for God.

Take that much of the problem that you can understand, and then tomorrow a little more, and tomorrow a little more, and you will find understanding widening. You will find the beginning of a sense of reality, that God, companion, fellow worker, and you, are together in the realization of life's richness.

I think this little suggestion in this sermon is a good one. I shall never forget an experience which I read concerning my dear friend, Bishop Quayle, whom you have heard me mention so often in this pulpit. I think this suggestion is good too, because there is many a troubled heart worried about God. Bishop Quayle was having a sleepless night. He was thinking about many things and his mind, with lightning rapidity, was leaping from one interest to another. It was all a conspiracy against rest and sleep. Finally, he tells us in one of his interesting, dynamic, unique and picturesque sermons, he said: 'You know, all at once I heard a voice' —of course he did not hear a voice and I pity the literalists who, when they hear voices **must hear voices,** I like people who hear voices without **hearing voices**—'and that voice said, Bishop Quayle, this is God speaking, you go to sleep now and get a good rest and I will worry the rest of the night.' Why could he say that? Because he understood the universe? No! Because God was a man in the sky? No! Not because he could get historical philosophical concepts of God that belonged to the eighteenth century philosophy, but because he trusted the instincts of his own heart, **HE TRUSTED THE INSTINCTS OF HIS OWN HEART!**

I am going to find a little poem which tells exactly what I mean in all this, and read it to you before the conclusion of this service, perhaps for the benediction. I want to submit this final and conclusive thought, the only thing I bring to you Christian religionists who have trouble with this thought, the only thing which the Bible tells us God is. Man has said that He was many things, 'the spirit of concreteness' said a philosopher the other day—that does not satisfy my hungry heart; 'the principle of integration' said another one; 'God is the principle of integration'—whatever that is; 'God is the eternal concreteness' —whatever that it; 'God is the sum total of all energy'—whatever that is, you can figure that out, this is what I think He is 'GOD IS LOVE, and he that dwelleth in love dwelleth in God and God in him, and herein is our love made perfect. There is no fear in love but perfect love casteth out fear.' "

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Program

Tuesday, April 8th, Luncheon Meeting

12:30 p. m.—Luncheon for Council of Free Church Fellowship

2:30 p. m.—Business Meeting of Free Church Fellowship

Evening Sessions

7:30 p. m.—Devotions, Conducted by Dr. Albert W. Palmer, Chicago Theological Seminary

"Religion and Fascism," Rev. Leon M. Birkhead, Kansas City, Mo.

"Religion and Communism," Rev. L. Hamilton Garner, Newark, N. J.

"Religion and Democracy," Dr. John Howland Lathrop, Brooklyn, N. Y.

Wednesday, April 7th—Morning Session

9:30 a. m.—Morning Devotions, Rev. Hugh Elmer Brown, Evanston, Ill.

"The Question of Minorities"

"Minorities Abroad," speaker to be announced.

"Minorities At Home," Roscoe Simmons, Chicago, Ill.

Luncheon Meeting

12:30 p. m.—"The Labor Situation."
Ellis D. MacFarland, Chicago, Ill.
Larry Davidow, Detroit, Mich.
James Myers, New York City.

Evening Session

7:30 p. m.—Evening Devotions, Conducted by Rev. Dilworth Lupton, Cleveland, Ohio

"Can World Collapse Be Averted by Church Co-operation?"
Prof. Jerome G. Kerwin, Chicago, Illinois
Rabbi Louis L. Mann, Chicago, Illinois
Dr. Ivan Lee Holt, St. Louis, Mo.

Thursday, April 8th—Morning Session

9:30 a. m.—Morning Devotions, Conducted by Rev. Frank Durward Adams, Evanston, Illinois

"The Delta Co-operative Farm"
Sam H. Franklin, Jr., Hillhouse, Mississippi
Dr. William R. Amberson, Memphis, Tennessee

Luncheon Meeting

12:30 p. m.—**"The Consumers' Co-operative Movement"**
E. R. Bowen, New York, N. Y.

Final Session

7:30 p. m.—Evening Devotions, Conducted by Rev. Walter H. Macpherson, Joliet, Illinois

"The Heritage of Democracy"
Jerome Davis, New Haven, Conn.
Preston Bradley, Chicago Illinois.

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HOLY WEEK SERVICES

Dr. Preston Bradley, Preacher

Erlanger Theater, Chicago

127 N. Clark Street

Every Noon—12:10 to 12:40

Subjects:

Monday, March 22nd—"Truth not Tradition"

Tuesday, March 23rd—"Liberty not Authority"

Wednesday, March 24th—"Justice not Charity"

Thursday, March 25th—"Is God a Personality?"

Friday, March 26th—"Is Christianity a Failure?"

Services every evening 8:00 p. m.

Peoples Church

941 Lawrence at Sheridan

Subjects:

Monday, March 22nd—"The Meaning and Practice of Prayer"

Tuesday, March 23rd—"Was Jesus a Christian?"

Wednesday, March 24th—"The Return to Religion"

Thursday, March 25th — Annual Communion Service

Friday, March 26th—"The Modern Crucifixion."

Three great services Easter Sunday, March 28th: 11:00 a. m. —3:00 p. m.—7:30 p. m.—All invited to all services.

NEW MEMBERS

The following persons have recently been received publicly into Church membership:

Mr. and Mrs. Harry F. Alpirn, 2037 W. 111th Street, (from First Unitarian Church of Cleveland, Ohio.)

Miss Hazel Beard, 224 E. Pearson Street, (from First Presbyterian Church of Morris, Illinois.)

Mr. Henry H. Bliss, Eastgate Hotel

Miss Ora Blanche Burright, Hotel Wacker (from Unity Church of St. Paul, Minn.)

Mrs. Lulu Jones Downing, 2208 Asbury Avenue, Evanston, Ill.

Mr. and Mrs. I. L. Gates, 7208 S. Michigan Avenue

Miss Frances Gruber, 1435 Oakdale Avenue

Miss Williamae Stippe, 4743 Kelso Avenue

Mrs. Lena Tousley, 806 Leland Avenue

Miss Margaret Bensley, 3933 Ellis Avenue

Mrs. W. B. Haslet, 5135 Cullom Avenue

Mr. Curtis Proud, 1031 Bryn Mawr Avenue

Mrs. A. E. Gammage, Sovereign Hotel

Master Robert Gammage, Sovereign Hotel

Mrs. Jos. Salomon, 1126 Morse Avenue

Master Franklin Salomon, 1126 Morse Avenue

Mrs. H. Sorensen, 1361 Greenleaf Avenue (from First English Church)

Miss Violet Sorensen, 1361 Greenleaf Avenue (from First English Church)

Mr. and Mrs. Otto M. Wenk, 6535 N. Artesian Avenue

Mr. and Mrs. Joseph I. Imhoff, 6039 Kenmore Avenue

Miss Rosemary Roombos, 2715 Giddings Street

Mr. Louis Alan Steinman, 4637 Malden Street

Mr. and Mrs. Wm. R. Denemark, 1920 S. Racine Avenue

Mr. and Mrs. Paul L. Schollenberg, 1205 Sherwin Avenue, (from Shalters Lutheran Church, Reading, Pa.)

Mr. Roland W. VanMatre, 1143 N. Austin Boulevard, (from 1st Baptist Church of Oak Park.)

Mr. Adolph M. Behnke, 4643 Greenwood Avenue

Dr. Irene Behnke, 4643 Greenwood Avenue

Mr. and Mrs. John J. Miller, 1442 Jonquil Terrace

Mr. James Wesley, Coal City, Ill.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of February:

3—Book Lecture, Peoples Church
6—Address, Chicago Woman's Club
7—Two Sermons, The Peoples Church
8—Meeting, Library Board of Trustees
8—Meeting, Board Trustees Peoples Church
8—Address, Kismet Lodge, A. F. & A. M.
9—Address, Lion's Club, Maywood
9—Address, Norske Club
10—Book Lecture, Peoples Church
11—Luncheon, Chicago Woman's Club
11—Meeting, Governor's Prison Commission
11—Address, Hobart, Ind.
12—Address, Arche Club
12—Address, G. A. R. Chicago Library
12—Address, National Association Advancement of Colored Peoples
14—Two Sermons, The Peoples Church
15—Luncheon, Council of Jews and Christians
16—Addreses, Portage Park Woman's Club
16—Address, University Church of Christ, Youth Conference
17—Address, Herzl Junior College
17—Book Lecture, The Peoples Church
18—Address, Food Products Club
18—Address, Farmer's Institute, Rockford, Ill.
19—Address, Roseland, Presbyterian Church
21—Two Sermons, The Peoples Church
21—Address, Youth Conference, KAM Temple
22—Address, Phylys Wheately Home
22—Address, Uptown Forum
22—Address, Men's Club, Peoples Church
23—Address, Business and Professional Woman's Club, Sycamore, Ill
24—Book Lecture, Peoples Church
25—Address, Uptown Lion's Club
25—Address, Morgan Park High School
26—Address, Swedish Club
28—Two Sermons, The Peoples Church

FUNERALS

6—Mrs. Amalia Schultz, Interment, Rosehill
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24—John Pfeiffer, Interment, Rosehill

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6—Leo C. Benade and Marion L. Goebel
6—Charles Johnson and Diana Ivanic
6—Howard C. Porter and Annabelle Cunningham
10—Frederick Adam Schaff and Vena L. Robis
13—Rex Soice and Beatrice Bowman
13—Clifford B. Cox and Helen A. Haffler
13—Charles R. Schlund and Genevieve M. Crommett
14—Harry H. Krumrie and Edna L. Smith
17—Joseph L. Parsons and Joan Beyerle
18—Charles P. Holmes and Lucille V. Smith
19—Jas. H. Reego, Jr., and Virginia Henry
27—William J. Kolb and Helen R. Gay
27—Harold M. Daly and Marie Lux.

OUR 25TH ANNUAL DINNER

The greatest event in the history of our church is being planned for the evening of April 25th, at 6:30 in the Grand Ballroom of the Palmer House Chicago when we will hold our 25th annual dinner in commemorating 25 years of our history and the silver jubilee anniversary of the pastorate of Dr. Bradley.

A cordial invitation is extended to every radio friend, member and all who have been helped during these years. The civic, religious and educational life of Chicago will be represented by outstanding representatives. Dr. Bradley has served for years as a member of the Chicago Public Library Board and also as a member of the State Normal School Board. He was national president of the Izaac Walton League for four years and is now National President Emeritus. He has spoken to organizations, women's clubs, colleges, schools, churches all over the country. He has married hundreds of couples and has been with hundreds more in their loss of loved ones. It is hoped that all who possible can will attend this dinner as a great testimonial to his work. The tickets are only two dollars and all reservations are to be made through the church office, May H. Harrison, secretary, 941 Lawrence Avenue, Telephone Longbeach 6878.

THE USHERS CLUB

Ushering is one of the big jobs in the church. Because of the large congregations a large ushering staff is required. The club has a membership of 50 men. Twenty-five members are on duty at every service and have made an enviable record for attendance three times every week. The club meets the third Monday evening of the month and after the business meetings devotes the remainder of the evening to social affairs and refreshments. Mr. Roubinek, of the board of church trustees and chairman of the church service committee has charge of the staff. Mr. Gordon Davidson is the new president. The enthusiasm and interest of the ushers is deeply appreciated by the entire church. Few churches in the land have three large services every week which require the presence of the entire ushering staff.

WEDNESDAY BOOK LECTURES

The concluding month of the book lectures for the season will be April. Every year Dr. Bradley gives a book lecture from the first Wednesday evening in November

to the last Wednesday evening in April. The interest in the lectures has steadily grown from the first season four years ago. They are today the most largely attended book lectures in the country. The list of books to be reviewed during the month of April will be published in the April number of the Liberalist and anounced from the pulpit. Radio friends and readers are invited to attend. There is no admission and no reserved seats are held. The lectures begin at 8:00 o'clock sharp.

THE MEN'S CLUB

The Men's Club meets the fourth Monday evening of every month. At the February meeting the club presented an evening of great enjoyment. They held a George Washington Party. Games, refreshments and an interesting program was given. Channing Hall was well filled. The club has a membership of 487 men. All men and young men are invited. The next meeting will be held on Monday evening, March 29th, when another fine program will be given. Mr. M. B. Hinton, the president, or Mr. William Emrich, the secretary, will gladly furnish information concerning the club. It is one of the livest men's clubs in the city. Plan to attend a meeting.

THE FREE CHURCH FELLOWSHIP

The liberal churches of all denominations and their ministers have organized a free church fellowship which holds a large and valuable conference every year in some outstanding church. Last year the conference met in the Central M. E. Church in Detroit. This year the conference will be held in the Peoples Church of Chicago on April 6th to 8th, inclusive. There will be three all day and evening programs which we hope every friend and member of this church will attend. The program is published elsewhere in this number and a careful perusal will show what an important educational and inspiring conference will be held. The speakers are from all over the United States and each one is an authority in their field. This is the first time that our church has ever been the host church to such an important group and we are anxious that the occasion be a most successful one. Full particulars may be obtained from writing the church office. Delegates will be present from various parts of the United States. We hope many radio friends in the Chicago area will take advantage of this great opportunity.

THE YOUNG PEOPLES CLUB PAGE

The Young Peoples Club of the church is having a most successful year. There has been a renewal of interest, an increase of activity and a co-operation with the church which is encouraging and inspiring to the entire church. The meetings which are held the first and third Mondays in every month have been largely attended and the programs have been of a stimulating and educational character.

On the evening of March 1st, Miss Mazie Armistead gave a very educational address and demonstration on making Braille books for the blind. Miss Armistead graciously gives of her time to this work for the blind and has put many books in to Braille for the Chicago Public Library including two of Dr. Bradley's books, "Courage for Today" and "Mastering Fear." A large attendance of interested young people attended this lecture. Miss Armistead has been a loyal attendant of the church for many years and is an active member of the Uptown Players.

The Club has also taken part in several youth conferences on the northshore. They will participate in the next Youth Conference which is to be held in the 2nd Baptist church of Evanston on March 19th, and which will be

attended by young people from the north shore colleges and Northwestern University. Dr. Bradley will be one of the speakers at this conference. Dr. Bradley has been busy addressing conferences throughout the city. He has spoken for the southshore conference at the University Church of Disciples with Dr. Charles W. Gilkey and also at the conference held in Temple KAM at which Dr. Gilkey, and Dr. Lazaron of Baltimore were the other speakers. He also addressed recently the students of Lake Forest College, the evening schools at Morton High School, Thornton High School and Herzl Junior College. Our young peoples group are very active in these conferences and has many interesting plans for future meetings.

The Club maintains a table of information and questions after every service of the church. This table is located just below the pulpit. After each service the president Roger Miller, and the secretary, Marie Tilles, take their places there and will gladly welcome all young people of the congregation. Many new members have been received and the work of the club outlined during the past few services. They will explain the club. Our church has hundreds of its friends living in the community who have no social or educational contacts outside of their work. This will give them an opportunity of meeting many fine young people. It is hoped that many young people who have come into Chicago as strangers and living in our community will avail themselves of the opportunities offered by our group of young people.

The programs will be announced from the pulpit. All young people are most heartily invited to the meetings. Next season the club is planning to present a series of Sunday afternoon forums and discussions in connections with their other work. We are proud of our young peoples work in the church. They merit every encouragement. A Sunday afternoon mass meeting for young people is to be held on Sunday, March 21st. The details of this meeting will be announced soon. Watch for it. It will be a great meeting of young people from all over the northshore. We feel that young people have a stake in what's happening and we propose to actively evidence our interest and make our contribution along constructive and progressive lines. Young people who are radio listeners of our services are invited to attend and co-operate.

—Marie Tilles, Secretary.

NEW MEMBERS

New members will be publicly received into the church at the afternoon service of Easter Day. We are planning to receive the largest class of new members ever to unite with the church at one time. Last year 110 new members were received and this year we hope to welcome 125 new members. We invite radio friends into membership and all others who desire to unite. Will you kindly get your names to the secretary at the church office as soon as possible. There is a space provided on the church calendar for signatures, if you desire any information about membership or a conference with Dr. Bradley will you kindly see him after any service. He always stands just below the stairs leading in to the vestry and will be glad to meet you. This church requires no creedal test but freely gives intellectual freedom on all matters of religion. We maintain no theological dogma. Your own desire to co-operate in the work of liberality and freedom in religion puts you into the church. We welcome correspondence or interviews. We respect every persons religion and race. We ask nothing for ourselves which we are not ready to grant another. The new member service will be held Sunday (Easter) March 28th, at 3:00 p. m.

OUR CHURCH PAPER

The little magazine which you are now reading is the church paper of the Peoples Church of Chicago, 941 Lawrence Avenue. It is published every month during the entire year. For one dollar it is mailed anywhere on earth. Every friend, member and radio listener of the church is invited to become a subscriber. Each number contains a sermon delivered by Dr. Bradley from the pulpit of the church. Other articles are included which make the investment well worth the small amount of the subscription price. 12 sermons are mailed to you at a cost of less than ten cents each.

We are anxious to increase our subscription list for every subscription directly benefits the church. All subscriptions above the cost of mailing go directly in to the treasury of the church and help with the expenses. No one connected with the magazine receives any remuneration whatsoever. The firms which advertize with us make the magazine possible. When opportunity affords kindly mention the fact to our advertisers that you saw their ad in our church paper. It will help. Kindly send one dollar to May H. Harrison, The Peoples Church, Chicago and let us put your name on our subscription list. It will be a wise investment.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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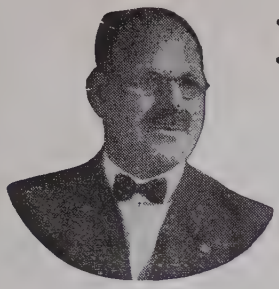

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